

**Introduction to Ethics**  
**Philosophy 222<sup>1</sup>**  
**Dr. Carol Moeller**  
**Fall 2009**

Class Meets: Tuesdays and Thursdays, 8:55 – 10:05 a.m.  
Classroom: Comenius 218  
Office: Zinzendorf 202  
Office Hours: T, TH 10:15 – Noon, T 2:30 – 3, and by appointment.  
Phone: 610-625-7881  
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Aristotle, *Nicomachean Ethics*, Terence Irwin, trans., Hackett Publishing Company; 2nd edition, 2000. ISBN-10: 0872204642

Mill, John Stuart, *Utilitarianism*, Second Edition, Hackett, ISBN: 9780872206052.

Kant, Immanuel, *Groundworks on the Metaphysics of Morals*, Cambridge, 1998, ISBN-10: 0521626951 or ISBN-13: 978-0521626958

Lindemann, Hilde, *Invitation to Feminist Ethics*, McGraw-Hill, 2005, ISBN: 9780072850239

Arbinger Institute, *The Anatomy of Peace: Resolving the Heart of Conflict*, Berrett-Koehler Publishers, 2006, ISBN-10: 1576753344 or ISBN-13: 978-1576753347

**Course Description**

This is a course in ethics. It requires each of us to read, think, reflect, speak, and reason critically about how we ought to live, how people are and how we ought to be. Are there any moral truths? We often think not, that people have such divergent views about ethics that they must be a matter of personal choice, or cultural practice. Yet, is not genocide wrong regardless of people's justification for it, even if they think the people they are wiping out are not actually people? If you were given the opportunity, as in a recent *Twilight Zone* episode, to go back in time and kill the infant Adolf Hitler before he had a chance to grow up and do what he did, would you do it? Should you? Would it be wrong to kill him? Would you be committing "the lesser of two evils" or doing something morally good? Would it matter if you found it painful to kill him but did so simply to save millions, as opposed to killing him out of delight in inflicting pain and death? These are simply a few of the classic questions we will pursue in Ethics.

It would be impossible to 'cover' major thinkers of each ethical tradition, particularly to look at thinkers around the world (for each part of the world has philosophy), and to look at a great diversity of voices in these conversations. European and U.S. traditions have tended to claim its own philosophical traditions as if they represented philosophy on the whole. Yet even to touch on the influential streams of thought of from Europe and the U.S. could easily take eight semesters. Since we are limited to one semester, we must limit ourselves to certain key texts, from such thinkers as Aristotle, Mill, and Kant. While we are focusing on Western texts, we will

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<sup>1</sup> Note: This course, now Ethics Phil 222, is the successor to Intro to Ethics Phil 122. Please note that this course will be taught at a more advanced level, as is suitable to a 200-level course.

address questions of how voices that are not male, white, and upper class have tended to be excluded. Lindemann's book will deal with such questions directly, not only about philosophy but also about thought generally.

Philosophy requires each of us to read, think, reflect, speak, and reason critically about what the world is like, what matters, what people are like, and how we ought to live. The course will consist of dialogue with the texts and with each other. One needs to do all the assigned readings carefully and often numerous times in order to grasp the readings. One needs to engage deeply with the ideas. One needs to attend class and participate in class discussions, and by so doing learn to read, write, and think in a philosophical manner.

"Philosophy" literally means "love of wisdom," when the word is translated from the Greek language. The principal aim of the course is to learn, to learn not only *what* philosophers have thought, but also *how* they have thought, with what methods and approaches. We seek to find strengths and weaknesses in their approaches, as well as in their views. We seek to discover, evaluate, and reflect critically upon our own views. It's not enough to have opinions; we must learn to examine our views for their adequacy, to give reasons for and against them.

*Doing all the assigned work is indispensable.* The readings are often not long, but they are deep. One learns philosophy by doing it: reading what philosophers have written, following their lines of thought, asking our own questions of the texts and of each other, and thinking critically about their -- and our -- ways of thinking about the world. One cannot learn how to do philosophy just by listening to anyone else talk about it or by reading what they have written. We learn it mostly by doing it -- just as we must learn by doing when we learn to play a sport or to play a musical instrument.

**Readings:** *Before* each class meeting, read and reflect upon everything assigned for class class. Fair warning: there is no way to master the material except by doing lots of reading, discussing, and reflecting upon the material.

**Seeing Me:** If you have any trouble with any of the material, come see me. Don't wait. Come to my office hours. If you cannot make these, let me know and we can set up another time to meet. Try to identify what your specific difficulties are, e.g., motivation, interest, reading comprehension, note-taking, writing, quiz and test-taking skills, philosophical reasoning. I can best help you get on track by seeing where in particular you are facing challenges. If you need to get something to me, leave it at my office.

### Course Outcomes

This course can count for the Ultimate Questions LinC requirement. As such, it seeks the following outcomes:

1. Ability to think and write about "ultimate questions";
2. Understanding of the relevance and importance of "ultimate questions" to individuals and to society;
3. Ability to critically evaluate the student's own and others' answers to "ultimate questions."

By the end of the course, students should achieve the following outcomes specific to this course:

- 1) To understand and explain important concepts and views related to ethics such utilitarianism, duty-based ethics, and virtue ethics;
- 2) To be familiar with traditions of ethical theory, as well as their strengths and weaknesses;
- 3) Develop greater facility in reading, writing, thinking, and speaking about ethical positions, reasoning, and arguments;
- 4) Strengthen critical reflection one's own ethical views and those common in one's culture (as well as those of others), but particularly our own (which we sometimes take for granted like a fish does the water around it).

### Course Requirements (as percentage of final grade)

Attendance and discussion participation, and oral presentation, quiz average and presentation (presentation is pass/fail)	5%
Exam 1	20
Exam 2	25
Final Exam	25
5-6 Page Essay	<u>25%</u>
	100%

**Attendance and Participation:** Attendance is required, as is actual participation, not simply being a warm body in the room. Unexcused absences (beyond one) will detract from your final grade, pushing your course average -- and final grade -- down by .5 % points per miss from the course average. For example, if you have 3 unexcused absences (which would be 2 beyond the 1 "freebie" allowed); your final average will be lowered by  $2 \times .5$ , which equals 1. If your grade would otherwise be an 80.1 ( B - ), it will become a 79.1 ( C + ). If the final score remains right on the borderline between two letter grades, your participation level will be taken into account (as opposed to simply attendance).

**Quizzes:** There may be pop quizzes, every few chapters or so, to check to see how well students understand the material from the text and from class as we go along. There will be no make-up quizzes except for those recognized as official College absences (e.g., athletic matches and religious observance), serious illness documented with doctor's note). Unexcused absences on quiz occasions will result in a mark of 0 for that quiz. The lowest single quiz score for each student will be dropped. That is, if you miss a quiz, that one zero will be dropped; if you are present for all of them, the lowest score will be dropped.

**Presentation:** Further required is a single **oral presentation**. You may do this in a presentation giving an overview of the readings for that day, or you may bring in and share something -- an object, an experience or story to tell, a piece of music, etc. -- that has ethical meaning, according to you. You must explain, giving reasons to support your notion that it has ethical meaning.

**Three Exams (20% + 25% +25% = 70%):** These will cover material from the text and from class, and it will also go beyond those to ask you to apply these ideas and skills further. (In other words, you will need to go far beyond mastery of the written and verbal material from class.)

**Essay (25%):** 5-6 double-spaced pages on topic selected from those I distribute, or your own proposed topic with my written approval. Please use 10-12 font (no decorative fonts please), use 1 inch margins (top/bottom/sides) and properly document sources. Use a complete bibliography and references, according to MLA, Chicago, or another standard style. Come see me (well in advance of the deadline) for any help, and for feedback on outlines and/or drafts of your essay.

#### **Academic Integrity:**

The rules of academic integrity for Moravian College must be followed. Please take them seriously. Any suspicion of violations will be actively pursued. Moravian College standards on academic integrity and plagiarism are available in *Academic Honesty at Moravian College*, available from the Office of the Dean of the College (in Colonial Hall, first floor). Plagiarism is very serious,

resulting in automatic failure on the relevant assignment, even if the action is unintentional, such as the failure to cite the source of paraphrased ideas. We will discuss these issues on particular assignments, such as essays. For more information on these policies, please see the student handbook, the professor, or the academic dean's office.

For this course, the following pointers may be helpful. Follow instructions on graded assignments, doing your own work unless the assignment is explicitly given as a group project or as allowing for open-book work. In doing essays, be sure to give references and credit for any ideas which are not entirely your own. That is, when quoting or paraphrasing or even referring to the idea(s) of another, cite the source. If you are not sure whether a reference is required, give a reference anyway. If in doubt, err on the side of overly generous reference giving, and consult with the professor for guidance.

### **Doing Well:**

It is imperative that students keep up with their work in this course and get help any time they have trouble. Each chunk of material builds upon the previous chunk, and so holes in understanding will continue to cause problems. Similarly, missing even a single class can disrupt the learning process and leave a student feeling hopelessly lost very quickly. Please be on top of your work, come to class, ask questions, and achieve an excellent level of understanding of all the material covered, together with the developed ability to apply that understanding independently.

Further, students tend to have wide variation in how long it takes them to read and understand philosophy. It might seem that you spend eight hours on work that a friend completes in one hour. Everyone needs to spend as much time as it takes to master the material.

### **Disabilities /Learning Disabilities:**

Students with disabilities/learning disabilities should contact Joe Kempfer in the Learning Services Office as soon as possible to arrange for any necessary accommodations. Official authorization is necessary for accommodation eligibility.

### **Potential Syllabus Changes:**

This syllabus is subject to change at the professor's notice.

### **Further Note on Grading:**

As in other courses, grading is at the professional judgment of the professor. For example, there may be an element of discretion in how much partial credit is given to a response. You may appeal grades to the department chair, Dr. Cantens, and to the Dean's Office.

Grading and academic integrity policies for this course are in accordance with Moravian College standards, as expressed in the Catalog (p. 43). Please note the following about grading.

Grading scheme: 97-100=A+ 93-96.9=A 90-92.9=A- 87-89.9=B+ 83-86.9=B 80-82.9=B- 77-79.9=C+ 73-76.9=C 70-72.9=C- 67-69.9=D+ 63-66.9=D 60-62.9=D- 0-59.9=F

A (4.00 points) and A- (3.67): "These grades indicate achievement of the highest caliber. They involve expectations of independent work, original thinking, and the ability to acquire and effectively use knowledge."

B+ (3.33), B (3.00), and B- (2.67): "These grades indicate higher than average achievement. Evidence of independent work and original thinking is expected."

C+ (2.33), C (2.00), and C- (1.67): "These grades are given when the student has devoted a reasonable amount of time, effort, and attention to the work of the course, and has

satisfied the following criteria: familiarity with the content of the course, familiarity with the methods of study of the course, and active participation in the work of the class.”  
D+ (1.33), D (1.00), and D- (0.67): “These grades indicate unsatisfactory work, below the standard expected by the College. They indicate work which in one or more important aspects falls below the average expected of students for graduation. The work is, however, sufficient to be credited for graduation, if balanced by superior work in other courses.”  
F (0.00): “This indicates failure.”

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For this course, the following pointers may be helpful. Follow instructions on graded assignments, doing your own work unless the assignment is explicitly given as a group project or as allowing for open-book work. In doing essays, be sure to give references and credit for any ideas which are not entirely your own. That is, when quoting or paraphrasing or even referring to the idea(s) of another, cite the source. If you are not sure whether a reference is required, give a reference anyway. If in doubt, err on the side of overly generous reference giving, and consult with the professor for guidance.

No cell phone use, including texting, during class, and no computer use. If you prefer to use a computer to keep notes, please check with me about it and note that it will only work if it is not distracting to me or to the other students.

FALL TERM 2009 Tuesdays & Thursdays PHIL 222	
Monday, August 31	CLASSES BEGIN – Martin Luther King Day
Tuesday, September 1	Introductions
Thursday, September 3	Aristotle, Book I, pp. 1 – 17 (Readings are to be done prior to that day’s class)
Tuesday, September 8	Aristotle, Book II – III, pp. 18 - 49
Thursday, September 10	Aristotle, Book IV – V, pp. 49 - 85
Tuesday, September 15	Aristotle, Book VI - VII, pp. 86 - 119
Thursday, September 17	Aristotle, Book VIII – IX, pp. 119 - 153
Tuesday, September 22	Aristotle, Book X, pp. 153 - 171
Thursday, September 24	<b>Exam 1</b>
Tuesday, September 29	Kant, pp. 7 - 19
Thursday, October 1	Kant, pp. 19 - 40
Tuesday, October 6	Kant, pp. 40 - 52
Thursday, October 8	Kant, pp. 52 - 67
Friday, October 9	Midpoint of Fall term
Sat, October 10 <b>noon-</b> Wed. October 14, <b>7:30am</b>	Fall Recess
Tuesday, October 13	No Class, Fall Break
Thursday, October 15	Mill, Ch. 1 – 2, pp. 1-26
Tuesday, October 20	Mill, Ch.3 - 4, pp. 27 - 41
Thursday, October 22	Mill, Ch. 5, pp. 42 – 64, and editor’s introduction: pp. vii – xiv)
Tuesday, October 27	Further discussion
Thursday, October 29	<b>Exam 2</b>
Tuesday, November 3	Invitation to Feminist Ethics, pp. 1 – 38, <b>Election Day</b>
Thursday, November 5	Invitation to Feminist Ethics, pp. 39 - 85
Friday,	Last Day for Withdrawal with “W”
Tuesday, November 10	Invitation to Feminist Ethics, pp. 85 - 104

Thursday, November 12	Invitation to Feminist Ethics, pp. 106 - 128
Tuesday, November 17	Invitation to Feminist Ethics, pp. 129 - 147
Thursday, November 19	Anatomy of Peace, pp. 3 - 68
Tuesday, November 24	Note: RECESS does not begin until <b>10pm</b> on Tuesday, Nov 24, so we do have class that Tuesday Invitation to Feminist Ethics, pp. 148 – 171 <b>Essay Due</b>
Thursday, November 26	No Class
Tuesday, December 1	Anatomy of Peace, pp. 69 - 140
Thursday, December 3	Anatomy of Peace, pp. 141 - 224
Tuesday, December 8	Further Discussion
Wednesday, December 9	CLASSES END
Thursday, December 17 8:30 a.m.	<b>Final Exam</b> <b>Note: Exam begins at 8:30 a.m.</b>